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197 Galicians, L'vovians and others, derived from the name of the locality which they inhabit. The principal element are the Gorals (mountaineers, from the word gora, mountain) of the Carpathians, who are also called Verkhovintsi (from verkh, summit). Four principal tribes are distinguished among these Russians: in the west, the Lemki, on the two slopes of the Beskid mountains, especially in the districts of Sandets, Jaslo and Sanok; the Boiki, neighbors of the former, to the west of the San; the Tukholtsi, farther to the south, from the district of Sambor to the district of Stanislavov; and still further in the mountains, in the district of Kolomyja, of Stanislavov, in Bukovina, and in the Hungarian county of Marmaros, the Hutsuli (Huculi) are met with, who call themselves Christians, Rusniaks, or Russian people.

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197 Among the Russian population of the Bukovina, three types may be distinguished: the Podolians or Polianes, the Hutsuli and the Lipovani. The latter are religious heretics who left Russia in the eighteenth century.

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[144] The Hutsuli are a very peculiar and interesting tribe, an enigma of Slavic ethnology. /46/ They have given rise to all sorts of hypotheses. Ivan Vagilevitch links them with the Turkish Ouzes, Koshkov to the Thracians or to the Scythians; more recently Volkov looked for their origins in the Caucasus. Some accept a strong intrusion of foreign elements into the primitive Slavic element, while others consider them to be Slavs of pure blood. They are remarkable for their fine stature, for the antiquity and the richness of their customs, for their artistic sense, for their picturesque costume, but also for their lack of intellectual culture which places them in the lowest rank among the Slavs. It is estimated that 93% of them are still illiterate. The name Hutsuli is probably of Rumanian origin (goc, plus the Rumanian article ul). The names Boiki and Lemki are surnames given by their neighbors because of their use of the words lem and boi. Vagilevitch has seen in the Lemki--without good reason, however,--the remains of vanished Celts. In 1890 Shukhevych estimated their number at 60,000. (1)

1. A. Sobolevsky found the names Hutsuli and Boiki again in the Gulatsi and the Butsi of the guberniya of Kiyev (district of Tcherkassk). And he used this connection to support his theory on the arrival of Carpathian Russians at Kiyev after the Tatar invasion.

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chestnut, and 2% dark). Among the Great Russians, the following proportions are found: 37%, 41%, 22%; among the Ukrainians, 30%, 42%, 28%. Thus the Ukrainians have a greater leaning towards the darker type; but there are considerable differences within the group; for example, the proportions in Volhynia, according to Kozhukov are, 42%, 29%, 29%.

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/49/ Among the Great Russians, the lightest in coloring are those of Tver and of Yaroslavl', the darkest, those of the eastern guberniyas. From the point of view of the cephalic index, there are found among the Great Russians 9% dolichocephalic, 19% mesocephalic, and 72% brachycephalic. The corresponding percentages found among the Ukrainians are: 12%, 16%, 72%. Among the Belorussians there percentages are: 13%, 23%, 64%. There are further important variations. Thus the Ukrainians of the north are mainly brachycephalic; but a very considerable portion of dolichocephalics is to be found at Voronezh, at Poltava, in Volhynia.

No section of Russia furnishes so many dolichocephalics and mesocephalics as the Volhynia, peopled by Ukrainians (31% and 34%).

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In the same way the Gorals of the Carpathians present a type very distinct from that of the inhabitants of the plain. But here are the same phenomena which we observe among their neighbors the Poles. A contributing factor to the confusion of types is, among the Great Russians, cross-breeding with the Finns of the Volga; and among the Ukrainians, cross-breeding with the Turko-Tatar peoples.

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S 10. --All of these groups, large and small, differ from one another. But no difference is more pronounced than that between the Great Russians and the Ukrainians. The distinctions between the diverse tribes in the large groups /50/ are really only secondary. They are variations in dialect, in costume, in their manner of living. The difference between the Great Russians and the Belorussians is not more considerable than this, or at least appears not to be; the philologists are in agreement in stating that the Belorussians are a division of the Great Russians, or at least a very closely related branch.

Between the Great Russians and the Ukrainians the difference is greater. It exists not only in their speech, but in their physical and moral constitution, their character, temperament, popular songs,

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T.R. and led to the following conclusion: Of the two nationalities only one, that of the Ukrainians, is purely Slav; the peoples who live to the north and to the east of the Dvina and the Dnepr are not Slavs, but Finns, Tatars, or Turani more or less affected by Slavic influences, whose entire organization, and whose absolutist government in particular, are Asiatic in origin and character.

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This conclusion, which the inventors of the theory of the two nationalities had scarcely suspected, found favorable soil, in particular among the Polish victims of the ill-omened revolution of 1863. And it was through their emigration that the doctrine of the two Russias, the one Slavic, the other Turanian, was propagated. Among the propagators of this doctrine, let us mention only the /56/ names of Dushinskii and of his wife Severina Duchinska, of Buszczynski and of the French historian Henri Martin. (1)

1. Several times I have had the opportunity of expressing myself on these theories and on the misuse which Dushinskii and his disciples claim has been made of them. See especially *La Revue des Cours litteraires* (year 1868) and my *Souvenirs d'un Slavophile* (pp. 20-25, Paris, Hachette, 1905). Translator.

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This theory did not find as favorable soil among the Ukrainians; but it has been accepted in various ways, and it explains to us the epithet, Khazars, (2) which is sometimes given to the Great Russians;

2. The Khazars, formerly Kozares, a Scythian people according to the Russian Chronicle said to be by Nestor. See my translation of this chronicle (page 325). Translator.

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this epithet apparently came from completely inaccurate ideas as to the origin of the Great Russians. The anthropologists have treated the question in a more scientific manner by indicating the considerable differences which exist between the Great Russians and the Ukrainians. The Ukrainians are for the most part brachycephalic and of dark complexion, while the Great Russians are generally of light complexion; at the same time it is demonstrated that dark brachycephalic type is the pure Slavic type (Volkov, Taylor). But this theory, although it has a certain amount of data in its favor, cannot be considered as proven. There is another one, which considers the Belorussian and Great Russian type as the true type of the Slavs; and this theory has in its favor at least as many arguments to /57/ make it worthy of belief. And the differences that arise within each of the two groups

are frequently greater than those which exist between them. (1)

1. Furthermore, I am quite willing to admit the existence of two pre-European types in various localities within primitive Slavia. In the period when these two types were pure, there were not yet any Slavs in Europe. When the Slavs appeared, the two types had already crossed with each other; one of them predominated in a certain region the other, in another region. But the original one remained predominant; new arguments are constantly supporting this theory. (Note of the author).

These, then, are the conditions in, and the influences under which, the conflict burst forth, the result of which we see today. The intellectuals of the Ukraine flatly declare that they make up a distinct Slavic nation: and for this "Ukrainian" nation they demand all of the natural rights which may insure its preservation and development. For them the exercise of these rights should not be confined to securing schools in which the teaching is conducted in Ukrainian, or to the free expansion of their literature, but should extend to the recognition of their political autonomy. The moderate and practical patriots, bearing in mind the existing conditions, are content to demand autonomy within the Empire. The radicals are naturally more exigent. They think that the present organization of the Russian State will not last. They count upon a dismemberment, they dream of the creation of an independent Ukraine, organized upon democratic and socialistic principles.

58/ Should I venture to express frankly my opinion upon this conflict and upon the probable outcome of these tendencies? I am among those who believe it natural and equitable that the Russian government should satisfy the legitimate demands of the Ukrainians. But I do not hesitate in declaring that, despite the differences which have been exaggerated, there are so many common features in the history, the tradition, the faith, the language, and the culture of the two peoples--not to mention their common origin--that, to a distant and impartial observer, they are only two segments of a single and unique Russian people.

From the Slavic point of view, and even from the Russian point of view, we hope that this unity may be preserved in relation to outsiders and as far as possible in the political, literary, and linguistic life, while at the same time the needs and political demands of the two parties may be respected. We wish this at least in the field of fine literature. Until the close of the eighteenth century the language was a common one and the greatest writers of the nineteenth century have brought honor to the two groups.

[Great Russian-Ukrainian conflict, cf. vol. 16, pp. 35-39-A-makst]

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type is the Galician; the types of Lomza and of Lublin are very mixed. On the other hand, anthropological research has verified an interesting phenomenon, which is that the Polish nobility differ greatly from the rural type; they include more brachycephalics, are taller in height, less frequently have light-colored eyes. This seems in part to confirm the theory which assigns to them a special origin.

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According to Talko Hryniewicz, the Polish prototype is the mountaineer of the Carpathians.

The further that one withdraws from this region, the more the type changes and indicates admixtures. According to the latest researches of A. Ivanovskii, the Poles from a physical point of view demonstrate much affinity with, and resemblance to, the Great Russians. This fact is of interest in relation to the question of the affinity of the Great and of the Little Russians (Ukrainians).

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/88/ S 15. ---The oddest of the Polish groups is that composed of the Kashubs and the Slowieny of the Leba. Many ethnographers (A. Hilferding, Zubaty, Ramult and Beaudouin de Courtenay) separate them from the Poles and associate them with the Slavs of Pomerania. Their Polish origin is advocated by I. Karłowicz, Bruckner, Krynski, etc... Lorentz saw in the Slowieny a branch independent from both the Kashubs and the Poles.

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We have described in a very general way the territory occupied by the Kashubs. According to the studies of Ramult and Nadmorski, it extends along the left bank of the lower Vistula. It is bounded by a line which runs from Kamien (Kamin) through Człuchowo* (Schlochau*) Ferstnowo* (Forstenu*) toward Starzyn* (Starsen*) and from there by Bytow (Butow), Lemborg* to the lake of Zarnow*. Along the river the boundary runs towards Danzig (Gdansk) and from there straight through Skarszewy (Schoeneck), Leg, towards Kamien.

From this central nucleus a small compact island is detached, which is located on the shores of Lake Lebo at the mouth of the Leba and of the Lupa.

Along with the name Kashubs, the origin of which is unknown, one finds toward the east special names: Karwaci, Pomarency,

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minor government employees to force them to declare their customary language to be German rather than Czech. Thus, if one wants to know the real size of the nation one always needs to rectify the official figures. In 1900 the Austrian statistics enumerated 5,955,397 Czechs (of whom 3,930,093 were in Bohemia, 1,727,270 in Moravia, 146,265 in Silesia, 132,968 in Lower Austria, including Vienna with 102,712. But M. A. Stepanek estimates the number of Czechs and Slovaks in this city at 385,000).

In 1890, the official census enumerated in Vienna 5.3% Czechs, and in 1900, 6.9%.

We may then figure as follows:

Official statistics of 1900	5,955,397
In the German Empire (approximate number)	115,000
Slovaks in Hungary	2,019,641
Czechs in Hungary	50,000
Czechs and Slovaks in America (a guess).	800,000
In Russia	55,000
In the rest of Europe	20,000
	<u>9,015,038</u>

On the basis of probable estimates, the number of Czechs may be increased by 200,000 or 300,000 for Bohemia, Moravia, and Silesia, and for Vienna, by 200,000 to 300,000; the number of Slovaks in Hungary by 150,000 or 200,000; but, on the other hand, one must deduct the Poles and Russians counted in the census as Slovaks. It may be estimated that there are several hundred thousand more in America, say about a million total for the Czechs and Slovaks combined. Thus, we obtain for the two groups a total of 10 million to 9,500,000 (even when deducting 100,000 Poles and Russians wrongly considered as Slovaks), say for the Czechs seven million and for the Slovaks of Hungary many more than two million (about 2,600,000). I should add that the Czechs in their area, --with the exceptions which I have noted--are generally of pure race and that, on the contrary, the Slovaks frequently have a Magyar admixture. The most Slovak county is that of Orava (97%), then that of Trecin (92.7%), that of Liptov (92.5%), and that of Zvolen (89.3%).

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Among the Czechs of Transleithania are found 1,056 women for each 1,000 men. We have no reliable data for the Slovaks. But,

1: Niederle--79 E-5 1911 ~~Slavic~~ Slavonic Peoples E 14
Czechoslovakia E 81

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What is much more serious is that the Czech areas are losing population to the profit of the German sections. (In Moravia it is completely the contrary). In 1890 33.46% of the Czechs in Bohemia were living in German areas; in 1900 there were already 34.61% of them. During this ten year period the birth rate in the German sections was 8.1% for the Germans, and only 4.8% among the Czechs of the Czech sections. These phenomena are explained by the importance of German industry which attracts the Czechs into the German areas.

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Already the Germans--at least /125/ the sensible ones--recognize that it is impossible to Germanize the Czechs. The chauvinists alone still dared to hope for it, especially those who consider Bohemia as a lock which one can burst asunder in order to open to the German race an access to the Adriatic. But they are fooling themselves, as are those who believe that the Poles of the Kingdom of Prussia can be denationalized.

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The situation of the Slovaks in Hungary is not nearly so good; they are deprived of all political rights and, following the example of what is happening in Prussia, they are being threatened with expropriation. Nevertheless, they continue to stand against the Magyars within their ancient boundaries, they give way only very slightly within these boundaries, and, were it not for the Magyarization which is being energetically imposed upon the nation, especially upon the upper classes, and for a rather considerable emigration, the people would be able to hold their own, all the more since they are constantly assimilating Polish and Russian elements in the north and east of their territory.

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When in 1900 I drew up my ethnographic map for the Slovaks, the Russians protested against the figures which the statistics showed to their detriment. It has been demonstrated that the progress of the Slovaks had not been as rapid as I had thought, but it exists nevertheless. All of eastern Slovakia is nothing but Russia which has been Slovakized, and this assimilation is continuing.

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/126/ S 24. Differentiation. --The primitive differentiation of the tribes has left no important trace among the Czechs. All of the shades of difference have been leveled off by time and those which relate to the physical aspects, to the languages, to costume in these latter days, have almost entirely disappeared.

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1: Niederle--85 E-5 1911 E/Slavic Peoples E/G
Czechoslovakia E/G
Slovenes EF7

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The outcome of all this is that the Czech type does not actually form a unique type. This circumstance is still more striking if one considers the diffusion of certain characteristics, for example, complexion. Thus the light type (blue eyes and blond hair) is found in the center of Bohemia and Moravia only in a ratio of 14%; in the mountainous sections it reaches from 20 to 25%, and in certain frontier regions where the Germans are in the majority in the northeast, it exceeds 30%. In contrast, we find in these regions 20 to 25% of the dark type; the proportion exceeds more than 25% in the mountainous regions of the Podripsko and of the Podbrdsko; but on the Czecho-Moravian plateau in certain neighborhoods it reaches only between 11 and 15%.

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VI

THE SLOVENES

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S 25. Historical Introduction. --The Slovenes represent the southwestern fraction of the southern Slavs. They are the last remains of a formerly powerful group which occupied at the beginning of the Middle Ages the regions included between the bend of the Danube and the Adriatic pathway and which penetrated deeply into the Alpine regions. (1)

1. Sclaueni, Stlaueni, Sklavenoi, Sthlauenoi of the ancient texts. The word Slovene (in the language of the country Slovenec, Slovenka, in German--Slowenen) has become popular since the period of national renaissance. The Germans frequently use the designations Winden, Windisch, which may be found in many of the topographic names.

It is not known at what period the Slavs appeared for the first time in these regions. The indications, unfortunately extremely uncertain, seem to point to their having crossed the Danube at about the beginning of the Christian era, and to have appeared in the regions of Lake Balaton (Plattensee) and of the Sava. But substantial historical and archeological evidence is lacking.

/136/ One hears it affirmed constantly that the Slavs are the original races in the region of the Alps; these are vain statements. In these countries before the Christian era there lived the Ligurians, the Illyrian, Rhaetian, and Gallic tribes and some survivors of non-Aryan tribes.

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What is certain is that, from the end of the sixth century, this

1: Niederle--92 E-5 1911 ^{serbs EF6} ~~EN~~Slavic Peoples ^{EF6}
^{Slovenes EF7}
^{Croats EF4}

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2. A Pole, despite his French name, Mr. Beaudoin de Courtenay today lives in St. Petersburg. Translator.

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[194] Friul, in the neighborhood of Udine. They are crossed with /146/ Serbo-Croatian blood and perhaps with another, which explains why their language is divided into four dialects. These Slavs of the Friul are settled in eight purely Slovenian communes of the district of San Pietro, in three communes and several mixed localities of the districts of Taranto, Cividale, Gemona and in the purely Slavic commune of Resia (district of Moggio--German, Reschenscheideck). Beaudoin de Courtenay estimates that the Slavs of the districts of Gemona and of Tarcento are Serbo-Croats, those of Stara Gora and of Cividale are Slovenes; according to him the inhabitants of the district of San Pietro are Slovenes crossed with Croats and Resians, the product of the mixture of a non-Aryan people with the primitive Slavs.

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VII

THE CROATS AND THE SERBS

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S 29. Historical Introduction. --The Croats and the Serbs belong like the Slovenes and the Bulgars to the south Slav or Yugo-Slav family (1). They formed at the outset a single group, which

1. Yugo means south. Translator.

history has divided into two sections, into two nations, the Serbs and the Croats. Both of these two nations, even though they are conscious of their kinship, lay claim to an autonomous life.

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Even formerly there existed distinctions between the various sections of the future Serb unit and the future Croat unit. But these distinctions were not deep ones. They consisted of dialectic shades of difference, the organization into different tribes, distinct political outlooks, etc.

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At the beginning we find ourselves in the presence of an aggregation of tribes belonging to a single group, belonging to a single linguistic type with very slight differences; this group left its early homeland in the region of the /148/ Carpathians, moved towards the Danube, then the Dra the Sava and the Balkan peninsula. The various tribes settled over a considerable extent of territory, without geographic unity; they were separated by the mountains; they communicated with each other with

¹[i.e. Resians in the Friul -- Analyst]

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~~616~~ 616

in 12. During the first years which followed the Austrian occupation, emigration was quite considerable; it still continues, but it is slowing down. The official figures for 1906 give 590,900 Mohammedans, 760,000 Orthodox, and 360,000 Catholics. Mr. Florinskii figures for the entire Balkans 820,000 Mohammedan Serbs.

In Dalmatia in 1900 there were 96,279 Orthodox, 496,778 Catholics which gives 16.2% and 83.6%. The other Austrian areas are Catholics (Istria 99.6%, the seacoast 98.5%). In Croatia and in Slavonia there are 1,721,416 Catholics, and 516,518 Orthodox, that is 71.2% and 25.5%. The total figures for the censuses of Budapest and Zagreb are not completely in accord, but the proportion remains the same. In Montenegro, according to Vrbanc, there are 87.5% Orthodox, 3.1% Catholics, and 9.3% Mohammedans whom Vrbanc considers as Slavs.

From the viewpoint of education /173/ the Serbo-Croats are very much behind. Throughout Austrian territory the number of illiterates reaches 74.14%, in Croatia 54.4% and even 56%, if one is to believe the Hungarian statistics. It is especially Dalmatia which is backward. In 1900, 64.8% of the men and 86.6% of the women did not know how to read or write. Teaching is also greatly neglected in Istria and still more in the Balkan countries about which we do not have any documentation except in the Serbian statistics. There are in Serbia only 21.3% literate (55% in the towns and 15% in the villages).

With regard to occupations, the Serbs and the Croats are primarily an agricultural people. In Istria and in Dalmatia there are 86.9% farmers (industry 4.6%, commerce 3.8%, public services 4.7%). In Bosnia-Hercegovina 88.34%. In the Kingdom of Serbia 85.23% of the population devote themselves to agriculture and to raising cattle.

S 32. Internal Differentiation. --The Serbs and the Croats do not differ greatly either from the physical viewpoint, or from that of linguistics or in the manner of living. Differences have been created solely by the political situation, by religion, and by literature. There are, however, certain shades of differences and certain special groups which we mentioned a short time ago.

From the anthropological viewpoint there is, as far as we know at present, a much greater /174/ difference between the Serbo-Croats and the other Slavs than between the Serbs and the Croats.

7 [cf. cat. 116, pp. 92-95, 105-106, p. 107 -- Analyst]

^{S.P.}
^{M.}
¹⁰¹ finds the Hercegovinians who came from Hercegovina; then to /179/
the northeast the Brda (1) and between the sea and the lake of Skadar

1. This word in Serbian means "mountains." Translator.
(Scutari) the Crna Gora (Black Mountain), so-called, with the Krajna.
In Montenegrin Hercegovina there are seven tribes: Grahovo, the
Banjani, Opushna, Rudina, Nikticke Rudine, Nikticka Zupa, Piva,
Drobnjaci, Saranci. In the region of Brda there live seven tribes which
are, beginning from the west: (2) the Bjelopavlici, the Piperi, the

^{S.P.}
^{M.}
^[144] 2. According to Hassert and Kovacevic, the Kuci are of the
Albanian race, according to Erdelianovic, of the Serbian race.
A certain number of them, the Drekanovici, present a strong
mixture of Albanian blood. Erdelianovic considers certain
among them (the Boukimirs) as Slavized Romans.

Bratonožici, the Kuteki, the Vasojevici, the Moracani, the Rovcani.
In ancient Montenegro four nahias are distinguished, each of which is
divided into tribes: the nahia of Katun (Cetiniani, or people of
Cetinje, Njeguchi, Zeknici, Couce, Kcevo, OZRinici, Bielice, Komani,
Zasarcani, Pjeshivtsi, Lukovo), the nahia Ljeshanska (Zecani), the
nahia of Rieka (Cekliniani, Liubotinjani); the nahia of Crmnitsa contains
^{S.P.}
^{M.}
^[143] a whole series of little tribes called "brotherhoods." In an area which
was previously Serbian there are settled today Albanian and Serbian
Mohammedans whose principal tribes are those of the Mrkojevici and
of the Mikulici, close to Antivari (Bar).

According to Zanetov, there is still another special tribe, that
/180/ of Siren, on the upper reaches of the Lim and of the Bosnian
Bistrica.

000 We have attempted to show the respective situations of the
Croats and the Serbs, the difference in their political development
despite their close kinship, the divergent tendencies, which, as a
result of their historic traditions, they both follow with a view to as-
suring their future.

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^{S.P.}
¹⁸⁶ Up to the present, numerous conflicts have occurred between
these two groups, and one would be mistaken in believing that the
relative calm which prevails today is a guarantee of tolerance and
peace. Leaving aside the double ideal of a great Croatia and a great
Serbia, an contradictory ideal if there ever was one, we run into an
entire series of delicate questions, of conflicts which are constantly
aggravated. They are met with in Croatia-Slavonia, in Dalmatia
¹ [i.e. serbs and Croats -- Analyst]

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the period when the seat of the Tsar and of the Patriarch was at Ochrida (1), felt themselves to be even more Bulgarian the further

1. Today in Macedonia. Translator.

they were removed from the ancient homeland of the nation; they retained this more or less strong sense of solidarity, on the one side against the Serbs whose empire confined them to their region, on the other side against the Osmanli Turks. In 1393 the Turks captured Tmovo; in 1396 after the victory of Nicopolis they achieved the conquest of Bulgaria. The country remained enslaved until the years 1876-1878 when the intervention of Russia gave her back her freedom and independence. The area between the Danube and the Stara Planina (Balkan Mountains) was the first to be freed; in 1885 a peaceful revolution annexed the Bulgarian Rumelia to her, as far as Mount Dospat, to the course of the Arda, the Sakar Planina (Sakar Balkan Mountains) and the Gulf of Burgas. The section of the Bulgars who form a compact group in Macedonia /186/ have vainly been waiting up to the present for their deliverance and for the end of a situation which, despite the efforts of the Powers, still remains a very painful one.

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Such is the political history of the Bulgar people. The development of the nation has furthermore been hindered by perpetual troubles, by disturbances, by the displacements of ethnic groups. When the Greeks again took possession of their ancient domain the Slav colonies of the south had to return north, the Slavs of Greece were completely assimilated during the course of the Middle Ages. But the most serious catastrophe was the Turkish invasion.

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When the Turks penetrated into the peninsula, under the reign of Murad I, they settled in the region of Plovdiv (Philippopolis) and of Zagora; in the reign of Bajazet I they settled between Plovdiv and the Balkans and then remained in the basin of the Marica, especially in its lower areas, until the nineteenth century. This would follow from the information furnished in 1819 by Pope Constantine and from the nomenclature of the area which is essentially Turkish (names of villages, fields, streams, woods, pastures, hills, etc.). Of 52 villages of the district of Shirpan only two have non-Turkic names, and only three in the district of Seimen (now Marica). Another center of Turkish colonization was the eastern portion of northern Bulgaria, especially the Dobrudja, which became a desert in the fifteenth /187/ century.

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tion that Hitlerite Germany adopted this discrimination as a creed. We have seen whither this folly led. A less dangerous, but more general, illusion leads historians to falsify the time-perspectives of the events they record by giving to the words 'national conscience' a racial import which is, more often than not, simply a gross anachronism. The most one can concede is that 'race' intervened as a disturbing element in international life at a time when the latter had, to all appearances, lost its homogeneity and its original authentication marks. The case of the Slavs is, in this respect, irrefutably eloquent. If we accept what the learned Genevan anthropologist, Professor Eugène Pittard,² has written, we lack precise information, and even clarity, regarding the original populations of the Slav countries; the data are too scanty for us to write their history on an anthropological basis and to establish definite relationships. Great Russians, White Russians and Little Russians present rather widely differing morphological characteristics. Neither does the Polish nation constitute a pure race. The Czechs of Bohemia and those of Moravia cannot be placed on the same level as the Russians and the Poles; on the other hand, Lusatians, Czechs, Moravians and Slovaks *do* seem to be the offshoots of one single ethnical stock. According to M. Pittard, the Slovenes would appear to be only Slavified; a large proportion of them can be attached to the Adriatic or Dinaric race. The Croats and the Serbs used to form one single group; many of them must belong to this same Dinaric race: they are, again, Slavified people, anthropologically far removed from the Slavs of the North, that is to say, of the districts today considered as the most specifically Slavonic. The same can probably be said of the Bosnians and the Montenegrins. The Bulgars do not represent a pure race, and different origins are attributed to them: Thracian, Tartar, and others; they too are Slavified. In short, and without forgetting the reserves with which M. Pittard surrounds conclusions which he is very careful not to put forward as final—the Slavs of the South are probably not related to the Slavs of the North, and the identity of race of the former is apparently itself unconfirmed. Comparing this picture with the emotive manifestations of Slavonic solidarity which

Slavism Menaces the West

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Europe has witnessed during the past century, one is tempted to wonder whether the modern nations are not groups of human beings, mainly united by a common illusion as to their origins and an identical aversion to their neighbours.

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But history is often only a distortion of the legend concerning the lives of nations. It matters comparatively little if scholars criticise and refute theories which human societies, wittingly or otherwise, have turned into living realities. Up to the sixteenth century the French believed in their Trojan origin, and even today they place an exaggerated faith in their 'Latinity'.

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Consequently, as far as the Slavonic community is concerned, we will keep to the idea of it which is held by its component nations, without discussing its basis. Now it is evident that the feeling of this community, existing in embryo in former centuries, has gone on intensifying during the past hundred years, and to-day constitutes a fundamental factor in European life.

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'The first nation to impose its virile will on the invaders, and decree the destruction of the enemy, was a Slavonic nation', said the German novelist, Heinrich Mann, in a letter he addressed to the Association of Soviet Authors, in May, 1942. It was, indeed, the Russian armies which, at the cost of never-to-be-forgotten steadfastness and unheard-of sacrifices, annihilated the most formidable military organisation the world has ever seen.

This victory represents more than the physical balance-sheet of a trial of strength, the settlement of an account, outstanding for a thousand years, between two nations. Regarded from the angle of European destinies, it is an event of quite different magnitude. It is the prelude to a reintegration of the Slavonic world, hitherto split up among the powers and interests which speculated on its division. For a century, the Western Chancelleries used and abused the word 'Panslavism'. We shall see, later, what to think of this word, which is unknown in the Russian language. But it was nothing more than a diplomatic slogan, a scarecrow utilised by the Habsburg monarchy in times of crisis, with a view to mobilising the West against Tsarist diplomacy. It is only today that we can speak of a Slav

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THE EASTERN ORTHODOX CHURCH

000 was ready to hand when needed for the evangelization of Russia.

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The Vikings, who were the terror of north-west Europe, made their way south-eastwards also, along the waterways which connect the Baltic with the Black Sea. Here they found a Slav population which about the middle of the ninth century was organizing itself in political centres such as Novgorod in the north and Kiev in the south. The Scandinavian warrior merchants passing from the Volkhov to the Dnieper, established themselves whether as protectors or conquerors as masters of these communities, and if *Russ* is indeed a Scandinavian word the process which took place in Bulgaria was repeated, and the ruling minority gave its name to the Slav people which absorbed them. These "Russians" soon found their way across the Black Sea to the Great City, Byzantium, known to them as Tsargrad. In 860 their fleet appeared beneath its walls but was dispersed by a tempest. The part of Sergius in 626 was on this occasion played by the Patriarch Photius, who inspired the defenders with courage and energy.

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The early contacts of the Russians with Constantinople are shrouded in a good deal of obscurity, but certain events connected with their conversion stand out as historical. The Patriarch Ignatius sent an archbishop into the country and he made a number of conversions. Igor, Prince of Kiev, made an unsuccessful attack upon Constantinople in 941, and a treaty which he made with the Byzantine Emperor a few years later reveals the fact that there were then Christians at Kiev and that they had a cathedral dedicated to St. Elias. Whether this community was the direct descendant of the converts made by Ignatius, or derived its Christianity from elsewhere is unknown. Igor's widow, Olga, who was later canonized, was definitely a Christian. She visited Constantinople and may have been baptized either there or at Kiev, and at one time seems to have adopted the policy of Boris of Bulgaria and to have played East and West against each other in her ecclesiastical relations. In response to her request, a mission was actually sent from Germany by the Emperor Otto, but it was half-hearted, and returned without accomplishing anything. Neither Olga's son Svyatoslav nor her grandson were Christians,